

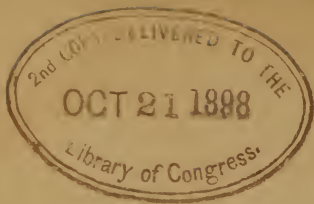
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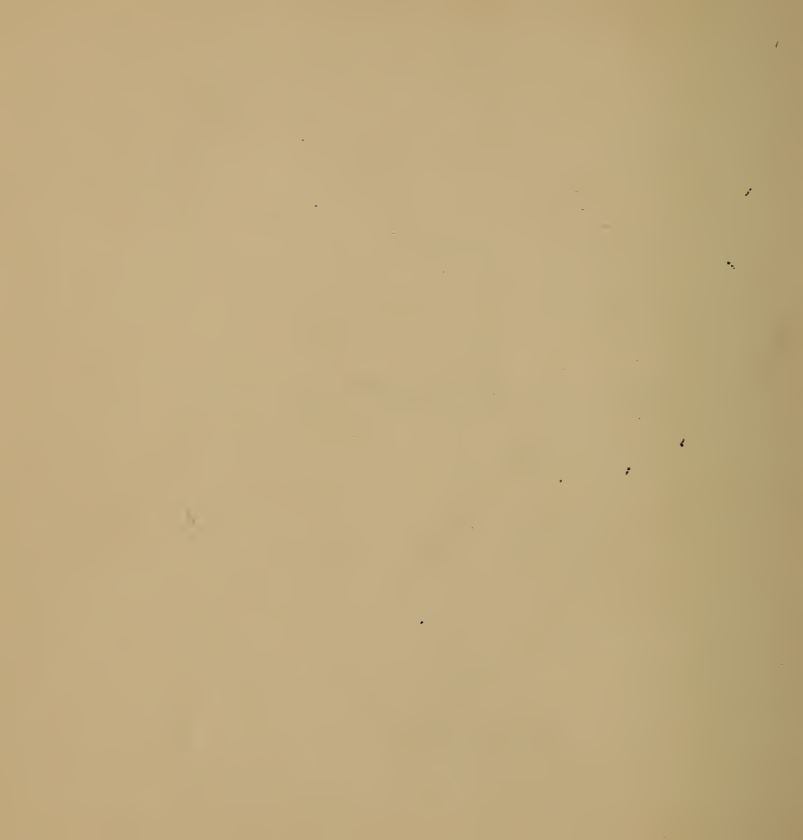
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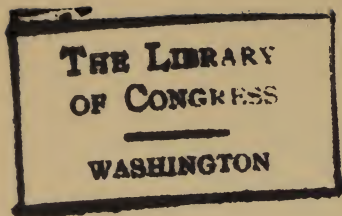
THE SONG OF LOVE.



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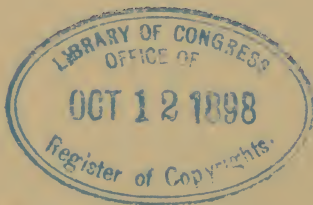


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Rest:

OR, THE SONG OF LOVE.

I want to teach you a song — one which in the long ago echoed o'er the Galilean hills. I am sure you will try to keep time to its music, for it must strike a responsive chord in your heart. It is not a battle-hymn, though it may nerve one for battle. It is not a song of victory, though in it is assurance of victory.

Its refrain is, "Rest, rest, rest."

'Tis a song they sing beside the crystal sea in the heaven-land, and there is not a false note in its cadence as they sing it there. It is a true

answer to the heart's cry, "Oh, where shall rest be found?"

It tells of lifted burdens and weights removed. 'Tis like the fragrance of a thousand roses to such as breathe a tainted atmosphere; like a cooling breeze from some snow-capped mountain in dry and sultry midsummer; like the murmur of a waterfall to the thirsty traveler. Its music is for all ears, for all have need of rest. But some do not seem to hear.

It tells of desires satisfied, needs supplied, fears quelled; of heart-aches healed, death and separation banished; of sorrow and mourning gone, of losses and disappointments made good, and of sickness and suffering ended; of rest from blighting care, bitter memories, wounded pride, wasted

opportunities, from remorse, from evil forebodings; rest to the broken-hearted; rest to the storm-tossed.

After the busy day of toil, how sweet to you is rest! And when your rest is sweet you rise refreshed for work. How dependent you are on rest in order that you may work! And how difficult it sometimes is to secure! Often your rest is broken and disturbed by dreams. You may resort to various means to induce sleep, and sometimes your best effort will be without avail.

What is more active than the healthy babe? It is in constant motion, incessantly active. And yet how perfect is its sleep, and how glad and bright its awaking! It is not because you work harder than the child, but less contentedly, that

your sleep is broken. Is it not the sense of loving care while awake, and the lullaby song of assurance of protection, that gives the baby such repose while it sleeps?

You have heard the mother say, "Come to me, darling," and a few moments later have seen the tired child peacefully slumbering. Perhaps sometimes you think of those simple, quiet days of childhood, and long for mother's arms to rest in, and to lay your aching head on her bosom. But you are a babe no longer, and questionings that trouble you now are not all such as a mother's words could answer, nor your restlessness of a kind that her arms could quiet. Yet for you there should be rest.

Of all the glad calls that ever fell upon the ears

of weary men and women from Him who spoke for God, the most inviting is in the words: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." 'Tis Love's lullaby to the soul. For He who spoke the words is Love.

But on many ears the call sounds faintly. Such do not understand that it is for them now. We sing of sweet rest in Jesus, but we do not seem to have rest. Then we speak of rest in heaven and in the grave. We sing of a place "where the wicked cease from troubling and the weary are at rest." We think of this world as a place of care and worry, and blame earth's circumstances for it. If we seek rest here, it is through the removal of outward trials. We think to have rest by securing

a perfect set of circumstances, and keeping away from temptation. But to do this proves impossible. Each night we rest and refresh our tired bodies, but the soul's restlessness we carry into the morrow.

The life of rest is the life above, not beyond. It is beyond you as you keep waiting for it. The ship rests as it casts its anchor beneath. You rest as you fix your heart above. Yet many have looked eagerly and earnestly for rest here, and have not found it. Perhaps when you first sought Jesus you sought for rest, and when you gave yourself to Him you said, "Now I will have rest." But this did not prove true. Since then you may have sought earnestly for it, but without avail. Perhaps there have been moments when you

seemed to see it, even to be about to seize it, but it eluded your grasp and was gone.

When Jesus preached of the kingdom of heaven He preached of the kingdom of rest. The real call of the gospel is a call to rest. In the 91st Psalm we read of this rest as being "the secret place of the Most High," where "He shall cover thee with His feathers, and under His wings thou shalt trust"; where "thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day"; there "a thousand shall fall at thy side, but it shall not come nigh thee"; there "He shall give His angels charge over thee, to keep thee in all thy ways." And in this Psalm you will find given the secret of entrance into this resting-place. This is the rest of which it speaks in

Hebrews, saying, "There remaineth therefore a rest for the people of God."

But it is no wonder if you have not found this rest, for the same is true of many. You may know all about health except how to have it, and all about rest without being rested.

Notice, first, that the call to rest is a call to come to Jesus; He says, "Come unto me." Who should we expect could give rest as Jesus can? Who knows our life as He does? And who loves as He loves? You may have failed because you thought only of rest. You need to think of Him and of coming to Him, and you need to really come. Jesus is far more than a rest-giver. You should care for Him for Himself. Because of His love for you He must grieve over your unrest, and

seek to save you from it, but more than all He cares for you. We sometimes think unkindly of God because we feel that He does not care about our troubles. Jesus' call to rest should show us that He does care; it should awaken love for Him, not merely hope of rest. As you love Him you bring yourself to Him. But even if thinking only of rest, I trust you may come to Him. Let Him be as a ray of light which you follow to reach the sunshine. As you rest with Him He will become to you far more than rest.

You should try to see that asking Jesus for rest, no matter how earnestly you do so, is not coming to Him for it. You do not come to Him by word of mouth, or by petition. You cannot send in to Jesus your prescription for rest and have it filled

and sent back to you. Jesus is rest. As you come to Him you have rest. This is a gift only as it is a result of coming to Him, and as you come to Him you have it.

Rest is like peace. Once Jesus said, "My peace I give unto you," and added, "Not as the world giveth, give I unto you," and "In me ye shall have peace." Jesus cannot separate rest or peace from Himself and pass it over to you.

To answer Jesus' call you should understand His relations to rest, and the kind of rest He gives. A little farther on He speaks of this as soul-rest. Soul-rest is rest of heart. It gives you a life that is restful, yet at the same time useful.

You must have rest for the mind and body, or else death soon claims you. Think what must be

the harm to a soul because of unrest, and the state of a soul that has never known it! Also of the harm caused the mind and body by want of soul-rest.

The mother may rest when her restless child sleeps, and God may rest in your life as your heart rests with Him.

In order to come to Jesus you perhaps need to think differently of His attitude toward all the sinful. Just before this, from His lips there had gone up a piteous wail of sorrow — “Woe unto thee, Chorazin and Bethsaida!” and then He speaks with sadness of other cities where He had labored most. It was not in denunciation, but in holy grief and Love’s warning that He spoke. It was right after this that He uttered this call to

those cities, "Come unto me," etc., — a call the most tender and loving. Because of its following so closely on His words of woe, it should help you to see His ceaseless longing to save all from unrest.

It may help you to understand wherein you have failed to find rest, if you will notice why some in those cities failed to come to Him. Jesus goes on to tell why. He speaks of "wise and prudent" persons who did not understand, and of "babes" who did. If Jesus' call was simple enough for a child to understand, why not for the wise? Not all those where Jesus had been came to Him. Not all who came where He was had come to Him. But why? Wise men may study long to know what a child sees without study.

People have searched the world over for rest; the child knows of a rest in its mother's arms, for it loves and trusts. And the child-like one finds rest in the arms of Him who is love — finds it as he comes to Him.

You should know something of who Jesus is in order to come to Him. As you come to Him as He is, you come to Him truly. Some seek rest of a being far different from Him. Notice that He says "Come unto me." But who is this "me"? A number of times Jesus asked His disciples who they thought Him to be. He was anxious that they should think rightly of Him. He sought to lead all to see that He was the embodiment of the nature of God. As people saw His loveliness, they learned to love Him. As they saw His com-

passion and ability to help, they trusted Him. Then as they learned to believe that God was the same in nature as Jesus, it changed their thoughts of God. Thus they came to the true God and He gave them rest.

You may need to see the relationship of Jesus to the Father, in order to come. Try to understand how close it is. In the verse before He says, "All things are delivered unto me of my Father; neither knoweth any man the Father save the Son, and he to whom the Son will reveal Him." Some imagine quite a difference between Jesus as He was when here in the body, and God as He is and has always been. When you see Jesus as He was, then you should see God as He was and is, and Jesus as He now is.

But in order to find rest you should look at what follows this call. Many like to stop at the point we have now reached. What follows may seem to discourage, but rather it should give courage. It may seem to bewilder, but it should simplify. Jesus is not trying to take back or modify what He has just been saying; He is trying to make it so plain that you will appropriate this rest.

He goes on to tell of a yoke and a burden, saying, "Take my yoke upon you." But this is by way of contrast. How can rest be a yoke or burden? Do you remember how Paul speaks of a "weight of glory"? (2 Cor. 4: 17.) Who but Paul would think of calling glory a weight, and who but Jesus would think of calling rest a yoke

and burden? One may endure discomfort for the sake of the comfort it will purchase. The ox may wear a yoke without complaint for the sake of its master's care or to avoid a goad or whip, but it does not enjoy the yoke. In the yoke is its unrest. People have grown to think that they must pay for rest with labor, and that heaven is bought with tears and sighs. But God rejoices in our rest — not our unrest. Jesus reproved the Jewish teachers because they taught a religion of service, toil and work, saying, "Woe unto you, Scribes and Pharisees! for ye bind heavy burdens and lay them on men's shoulders." When the people complained of this they admitted that the law was a heavy yoke, but said it was much easier to bear than that of heathen gods.

Jesus came as a King, and He called for followers. But His was a kingdom of rest. Everywhere He went He met the toil-worn and weary, and He was anxious to give them rest. Each wanted a yoke that was easier. They said, "What will be our yoke if we follow you?" That which He offered seemed desirable, but they felt it might bring greater anxiety and care than they already had. Jesus seeks to correct this mistake.

The yokes of care are many. There is the home yoke — obeying, putting up with unpleasant things; the school yoke — hard studies, unjust teachers, unkind classmates; the business yoke — cares, perplexities and risks, hard times and hard men. Then there is the yoke of ill health, of bad habits, of ignorance, and of mental weakness; and

in addition to these, the yoke of remorse which follows wrong-doing. This may gall one unmercifully, for "The way of the transgressor is hard."

I think I ought to speak of one more — the yoke and burden of religion, or rather the yoke it may bring you; a struggle to live aright all alone, where the harder you try, the heavier the yoke seems to grow and the more it galls. Sometimes one's religion consists mostly in trying to maintain a good appearance so as not to disgrace one's profession — keeping church rules and obligations, attending services regularly, giving a certain amount, taking part in meetings, perhaps in teaching a Sunday-school class. It is from this as a yoke, as from every other, that Jesus would free you.

Notice that He does not say "Come unto me to be yoked and burdened," but "Come to me and rest." Christ's burden is as the bird's wings, which enable it to rise — not a weight to hold it down to earth. Other yokes are yokes of pain; His is one of pleasure. Others gall; His protects from galling. Others bind to drudgery; His gives means of joyous activity. Others stand for the dreary part of life; His for fullness of joy in living. The call of other teachers is to labor; the call of Jesus is to rest in labor. Others demand and give; He gives without money and without price. "The blessing of the Lord it maketh rich, and He addeth no sorrow with it" (Prov. 10: 22).

Persons say, "But for this yoke I might be happy." But the yoke of Jesus is the yoke of

happiness. It carries him who carries it. The word "easy" could just as properly have been translated "ease" or "rest," for it is the yoke of rest. The Greek word means "beneficent," "salutary" or "bringing safety;" it does not mean something a little less disagreeable. It is the yoke that knocks off all other yokes as it touches them. It is the burden that causes other burdens to roll away as you lift it. Sleep brings rest of body; you may feel it a burden to take time for sleep. Recreation brings rest; it may seem a yoke to spend time in recreation — but it is a yoke of rest.

Some wear many yokes and bear many burdens, but worst of all, it seems to me, are such as try to make the yoke of Christ (the yoke of rest) a yoke

or burden of submission or obedience. Some say, "Submit to Jesus, and you will find rest." But you will not find it in that way. Jesus says, "Take my yoke" — not a yoke I make for you. He is asking you, or inviting you, to be as He is — not to be inferior to Him. It is to walk by His side — not to be under His lash. Jesus is not an ox-driver.

At that time and among the people to whom these words were spoken you might have seen many a man yoked with an ox and helping to drag the plow or cart, or even dragging it alone. Men thus serve one another, and in the same way they try to serve God. But God is not like man; He needs none to labor for Him; He seeks to give us rest in our own labor. His call is not a call to

new labors, but to freedom of life as now you labor. It is not to a yoke of slavery or submission, but to freedom from all that can enslave.

Some speak of being yoked with Christ. It would be a blessed yoke which would bind you together. But only love to Him can do that. If you choose you may call this a yoke of love. But Jesus does not say, "Be yoked with me," and I do not think He meant this. To take His yoke would be to take a yoke like His.

But you must notice what follows. He says, "Learn of me." He said before, "Come unto me, and I will give you rest." Now He says, "Learn of me, and ye shall find rest." Yet He is not urging you to study in order to have rest, but rather to rest from study. The Jewish rulers

taught that the great trouble with the people was that they did not know the law, and they wanted them to study it more. They said, "This people who knoweth not the law are cursed" (John 7: 49). But the study of the law had indeed become a burden. Those who studied it most were most burdened. Remember what Jesus said of babes understanding, while the wise and prudent failed to do so. This call is to learn of Him — not about Him or about laws.

You may study about a person in books, but you study a person as you are with him. You will never know Jesus truly except as you know Him through coming to Him. Jesus' remedy for unrest is very simple. You need not study books, nor study yourself, in order to have it. As you come

to Jesus you cannot help learning of Him. As you are with Him you learn of rest — for He is rest. The learning is in the coming; they are one. You come as you know Him, and you know Him as you come.

You may learn about Jesus without learning of Him. You may learn about rest without having rest. Here lies the danger. You will learn of Him as you rightly turn to Him; and so you learn of rest. The great Teacher is a heart-teacher. To study Him is restful, for it is the study of rest. You drink in restfulness as you rest in Him. Words in books are cold things. Words you hear spoken bring to you something of the speaker. You may care much for the written words of another when they have helped you to know

something of him, but the one you love is always much more to you than that which he writes.

You have tried coming to Jesus for rest. Has your coming been a learning of Him? People try to come to Jesus by asking others about Him, but this does not bring you to Him. Others may direct the way to Him, but you cannot know Him except as you learn of Him — of Himself. We try to look at Him through the eyes of others — not through our own; to learn of Him in the Bible or through some influence in our hearts. But we cannot. It is thus we may learn about Him.

Do not think you are to come to Jesus to be taught about rest. You have rest as you know Him. When you are with one you talk with him if he will let you, and so you learn of the person

himself. Learning about Jesus may encourage you to think that He can rest you. Being with Him will give you the rest.

Notice that He says, "Learn of me, for I am meek and lowly in heart." Is it a little thing to have Jesus Himself with you? No, it is so great a thing that few will believe it true, and for this reason they fail of rest. Just before this Jesus had been telling of His greatness; He said, "All things are delivered unto me of my Father." Now He is telling of His lowliness, and calling us to intimate companionship with Himself, and He is promising restfulness to those who answer to this call.

God is the meek and lowly One. Men have imagined God feels as they would feel if endowed

with power like His. Once Jesus said to His disciples, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them; but it shall not be so among you; but whosoever will be great among you, let him be your minister" (Matt. 20: 25, 26). I am sure Jesus was not teaching them something that He did not feel. As He is the lowly One, He can live with the lowly. Notice He says, "I am meek and lowly in heart." It is not something assumed by Jesus. It is His heart — His nature — and that can never change.

Try to see the relation between meekness and restfulness. Many speak of humility as the secret of rest. You will not have rest while you are proud, neither will you have it just because you

try your best to be humble. This may make life all the harder. It is only as you come to Jesus that you will find rest, and you will never come to Him as you believe Him proud instead of humble. Pride separates. You must come to Him as the meek and lowly One, believing Him to be such. 'Tis human to be proud; 'tis Godlike to be humble. You must see it in this way. Jesus can rest you because He is meek. Pride causes one to think of self. One has time for thought of others when he has little need of thought of self. Perhaps you have heard that the best way to rid yourself of a burden is to seek to bear another's burden; that to take upon you the yoke of another, means to be rid of your own yoke. But you can do this in a way that will cure your mis-

ery or add to it. Another's yoke may be far heavier than yours, and yet bearing it may rest you. Bearing it may add to your strength, while bearing your own weakens you.

Jesus' yoke and burden is that of others. He cannot have burdens of His own, for He is without pride. Reputation Jesus did not care about, for He made Himself of no reputation. Riches of earth He did not covet, so loss of money could not affect Him. He could not be troubled by outward losses; to Him there could not be loss in these. Some care for one thing for self, some for another; He cared for nothing, and so He was care-free. This is noble living. The truly great are the truly meek. They must be so.

Before his election Mr. Lincoln said to some

friends, "Do not be afraid I shall be disappointed if I am not elected. It will be only for your disappointment that I shall care, for I have learned to be disappointed."

But you should see that Jesus' burden is your burden. Your yoke is the cause of His yoke. If you could see His care for you, you would forget to care about yourself. I think John understood this when he called himself "he whom Jesus loved." As your attitude is toward self, you have care; as it is toward Jesus and His care for you, your care grows less. As you look outward and upward, you may feel restful; as you look downward and inward, you have unrest.

To give rest is a rest to you. You may give Jesus rest as you think of His care of you. As a

care presents itself, think that you are His care. If it begins to worry you, quench the worry in thoughts of the pain such worry will cause Him. Think of His care for others, and care for them because of your care for Him. You may call doing this taking His yoke.

In order to have rest you should be in an attitude to receive it. You are soul-weary, perhaps; but do you seek for soul-rest? Many are seeking for rest from work. Soul-rest means rest in work. It is not slumber, but rest in swift activity. It is a mind free from worry. It is not sleep, but repose while awake. It is not less to fear, but the gift of fearlessness. The philosophy of life is the philosophy of rest. As the soul is satisfied, the life will be satisfactory. The soul lives as the

heart loves, for it is the inhabitant of a spirit-realm, the heart-realm. Heart-rest is the cure for all unrest.

But this rest does not come just because you long for it, nor yet because you pray for it. You may long for rest in sleep, but toss all the more. The heart rests as it rests in another. If you are to rest in Jesus, you must see that He is a safe resting-place. You cannot rest well in a bed if you feel you must hold on to something while doing so. Rest comes from trusting, not from trying. In Hebrews it speaks of laboring to enter into rest; but this is not the labor of work, but of ceasing to work, or trusting.

Jesus rests you by changing your attitude toward life. The busy child is the happy one if

occupied joyously. He who labors restfully rests as he labors. He who works hardest may rest the most sweetly or toss the most. We sleep to rest the body, but as we labor we need to rest the soul. We want rest in doing, not rest from doing; as we labor, not from labor. The paradise of the sluggard is a place of no exertion; that of the coward, a spot where there are no difficulties. There is no joy in indolence, but only in happy labor; and the more the labor, the larger the life may be, and the more rest may mean. When in the midst of insult, temptation and annoyance you can be with Him, then you have rest. When you can see that any who touch you touch His loved one, His bride, then you may trust and not be afraid.

There is a sting in each disappointment and

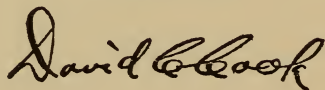
loss; it is a part of the sting of death. And there is a sting in thoughts of these as you fear their coming. But Jesus is the resurrection and the life in everything. Some rest so truly in Him that they ever murmur, as anything comes which seems like trouble, "O death, where is thy sting?" You may cross life's ocean with joyous composure, and even laugh in each storm, if you let Him hold the barque of your life in the hollow of His hand.

Heart-rest comes through Jesus — not through change of place or state; and yet as you come to Him He changes both. Jesus is rest to you in His very nature. In the Greek His call reads, "Come unto me, and I will rest you."

It may take time for the turbulent waters of your heart to subside into rest as you begin truly

coming to Him. You may find it hard to grow child-like all at once. You may have much to unlearn of the wise ways you have learned, but do not seek to find rest away from Him in a good life. A good life has its reward, but it alone will not satisfy. Do not seek to find rest in a set of beliefs, no matter how clear and correct they may seem, for they will prove cold and heartless. Seek rest in Him who is rest. Thus will life be its best and heaven be ever near you.

Yours truly,

A handwritten signature in cursive script, reading "David Crook". The signature is written in dark ink and is positioned below the typed name "David Crook".

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